THE

EVANGELICAL INTELLIGENCER.

(NEW SERIES.)

VOL. II. APRIL, 1808. No. IV.

BIOGRAPHY.

MEMOIRS OF THE LIFE AND CHARACTER OF JOHN REDMAN, M. D.

"DR. JOHN REDMAN was born in Philadelphia, on the 27th of February, 1722. His parents early destined him to fill one of the liberal professions, for which purpose he was sent to the Rev. Mr. Tennent's academy, at Neshaminey, in Bucks county, where he acquired a correct knowledge of the Latin and Greek languages, and a general acquaintance with such of the sciences as were then taught in public schools. His companions and schoolmates in this academy, were his preceptor's sons, the Rev. Gilbert, William, and Charles Tennent, the Rev. Daniel Lawrence, and the Rev. Dr. Rogers, of New-York, with all of whom, during their lives, he kept up a friendly intercourse. After finishing his academical education he entered upon the study of physic with Dr. John Kearsely, then one of the most respectable physicians in Philadelphia. He served his master faithfully, and acquired during the period of his studies, the esteem and confidence of all his patients. After the expiration of his apprenticeship, he went to the island of Bermuda, where he exercised his profession for several years, and acquired so much money as enabled him, with the property he inherited from his father, and a small loan from his relation, judge Allen, to proceed from thence to Europe, for the purpose of completing his studies in medicine. He spent a year in Edinburgh, while the medical school of that city was in the hands of the first Monroe, Sinclair,

Alston, Plummer, and Rutherford. He likewise passed a year in attending Guy's Hospital,* and some time in attending lectures, dissections, and hospitals in Paris. Copies of the lectures of the above professors, and notes of the cases which occurred in the hospitals, while he attended them, are now in the possession of his grandson, Dr. John Redman Coxe, written with singular correctness and perspicuity. He graduated in the University of Leyden, on the 15th of July, in the year 1748, under the celebrated Albinus, Gaubius, and Musschenbroek, and at a time when that seminary retained a large portion of the reputation it had derived from the illustrious name of Dr. Boerhaave. The subject of his inaugural dissertation was "Abortion," which he handled with great learning and ingenuity. Few better essays upon that subject are to be met with in any language. The conclusion of this dissertation strongly indicates the piety which distinguished the early part of his life:

"Faxit Deus Ter Opt. Max. ut hæcce mea studia et conamina dirigantur in nominis sui gloriam, proximorumque salutem."†

After receiving the highest medical honours in his profession, he returned to his native country, and settled in Philadelphia. He soon succeeded in business, and, in the course of a few years, ranked among the oldest physicians in the city, in point of celebrity in medicine. For a while he practised surgery and midwifery; but, finding the labours of those branches of medicine incompatible with the delicacy of his health, he declined them, and confined himself exclusively to the practice of physic.

* The following is a copy of a certificate of his attendance upon that hospital:

"We think the character of Dr. John Redman so much deserves our approbation, that it is with pleasure we can say, that after having spent a considerable time in the universities of Edinburgh and Leyden, in which last he had the degree of doctor of physic conferred on him, and made all the improvements necessary to the knowledge of physic, he has with great application attended the practice of this hospital, by which means he has so well qualified himself, that we doubt not his future success will answer to the care and pains he has taken to deserve it.

(Signed) — CLARKE, M. D.
Guy's Hospital, CHARS. FEAKE, M. D.
Feb. 21, 1748-9. N. MUNCKLEY, M. D.

† God grant that my studies and labours may be directed to the glory of his name, and to the welfare of my neighbours.

His principles in medicine were derived from the writings of Dr. Boerhaave, but his practice was formed by the rules of Dr. Sydenham. He early saw that the modes of practice which were recommended by that enlightened physician, in the seventeenth century, in England, were equally proper, in the eighteenth century, in America, from the sameness of the manners of the inhabitants of both countries, in those different periods of time. He saw distinctly the truth of Dr. Sydenham's remarks upon the laws of epidemics, and regulated his practice by them. He considered a greater *force* of medicine necessary to cure modern American, than modern British diseases, and hence he was a decided friend to depletion in all the violent diseases of our country. He bled freely in the yellow fever of 1762, and threw the weight of his venerable name into the scale of the same remedy in the year 1793. In the diseases of old age, he considered small and frequent bleedings as the first of remedies; and to them he was indebted for much of the ease he enjoyed in his descent down the hill of life. Towards the close of his life, he read the works of Cullen, Brown, and several other physicians, who had called in question the truth of Dr. Boerhaave's principles in medicine. He admitted their objections, and embraced some of the modern opinions and modes of practice, with the avidity of a young man of five and twenty. He published, about the year 1759, a defence of inoculation, and advised the use of mercury to prepare the body for the reception of the small-pox. He entertained a high opinion of that heroic medicine in all chronic diseases. He gave it in the natural small-pox, with a view of touching the salivary glands about the turn of the pock, a time in which patients often die, from the whole force of the disease falling upon the wind-pipe and lungs. He introduced the use of turbeth mineral as an emetic in the gangrenous sore throat of 1764; and, such was its efficacy, that he did not lose a patient who took it in the early stage of that epidemic.

About the fortieth year of his age, he was afflicted with an abscess in his liver, the contents of which were discharged by expectoration through his lungs. He was frequently confined by acute diseases, and suffered much from the rheumatism as he advanced in years. These facts are mentioned to show, that frequent attacks of violent diseases, when treated properly, do not prevent the attainment of extreme old age.

His fellow-citizens, and his medical brethren, were not insensible of his merit. He was elected one of the physicians of the Pennsylvania Hospital immediately after its establishment, and afterwards the first president of the College of Physicians of Philadelphia. He discharged the duties of these stations faithfully, and reluctantly retired from them, in consequence of the weakness and infirmities of age. He served as a trustee of the colleges of Philadelphia and New-Jersey for many years, and more than once refused to stand a candidate for a seat in the legislature of Pennsylvania, before the American revolution.

He was faithful and punctual in his attendance upon his patients. In a sick room he possessed virtues and talents of a specific kind. He suspended pain by his soothing manner, or chased it away by his conversation, which was occasionally facetious and full of anecdotes, or serious and instructing, according to the nature of his patients' diseases, or the state of their minds. A lady, whom he attended in a fatal consumption, said to one of her friends, that "death had nothing terrible in it when Dr. Redman spoke to her about it." The respectability of his character as a physician will derive a lustre from the history of his domestic and religious character.

He married Miss Mary Sobers, a lady of uncommon talents and accomplishments of mind and body, soon after he settled in Philadelphia, by whom he had two sons and two daughters. His sons died in their infancy. In the year 1770, his elder daughter married Daniel Coxe, Esq. one of the king's counsel of New-Jersey. This gentleman adhered to the royal party during the American revolution, in consequence of which he went to England, whither he was followed by his wife and children, in the year 1785. The separation of this daughter was to her father a most poignant affliction. He accompanied her with tears to the vessel that conveyed her from his sight; but his distress was soon alleviated by the suggestions of religion. These he expressed the next day to a friend, whom he informed, that his mind had been composed by reflecting upon the following words of our Saviour: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

He was remarkably attached to all the branches of his family, even to those who were distantly related to him, or who were in

indigent circumstances. His only brother, Joseph Redman, formerly a merchant in Philadelphia, partook of his affections in an uncommon degree. He died in the autumn of 1779. The doctor sat in the room with his corpse, while the company were assembling to attend his funeral. Just before the lid of his coffin concealed him for ever from his sight, the doctor rose from his seat, and, grasping the lifeless hand of his brother, he turned round to his children, and other relatives in the room, and addressed them in the following words: "I declare, in the presence of God, and of this company, that, in the whole course of our lives, no angry word nor look has ever passed between this dear brother and me." He then kneeled down by the side of his coffin, and in the most fervent manner, implored the protection and favour of God to his widow and children.

In the early and middle stages of his life, he was not ashamed of the gospel of Christ, and liberally contributed to its support; but the evening of his life was the meridian of his piety. Being easy in his circumstances, and feeling the labours of his profession incompatible with his health, he early declined business; but it was to engage in business of another kind. He was elected an elder of the Second Presbyterian church, in the year 1784. The duties of this office gave him both employment and delight. He gave secretly and liberally to the poor, from a principle of charity, and, when confined by sickness, he conveyed his bounty to them by the hands of a friend. He visited his old patients regularly two or three times a-year, and always left behind him some pious remarks, or anecdotes, that were not soon forgotten. His conversation was facetious, animated, free from the querulousness of old age, and always seasoned with the grace of the gospel. In his own house he passed his time chiefly in reading books of devotion, and in other religious exercises. He thought humbly of himself, and often lamented his slender attainments in religion. For some years before his death, he heard and read with difficulty, from the decay of his hearing and eye-sight; but, under the pressure of these evils, he was so far from complaining, that he was constantly finding out reasons why he should be contented and thankful. Such was the natural cheerfulness of his temper, that upon serious subjects he was never gloomy. He spoke often of death, and of the scenes which await the soul after its separation from the body, with the same composure that some men speak

of going to bed, or visiting a new and pleasant country. It remains only to be added under this head, that he was a stranger to bigotry, and that he often worshipped with sects of christians that differed in principle and forms from the one with which he was united.

With all the virtues and piety which have been ascribed to him, it would be unjust to conceal, that he possessed, in the early and middle stages of life, a quick and irritable temper. But the sun never went down upon his anger; and to his pupils and servants, he has been known to make acknowledgments for even a hasty expression. The admission of this infirmity in the character of Dr. Redman will make it necessary to distinguish between a passionate temper, and a bad disposition. The former is a transient emotion, and often exists with candour, sincerity, and benevolence. The latter is a settled principle, and vents itself in cool and protracted acts of malice and revenge.

In the month of December, 1806, his younger daughter died. She had lived with her parents for fifty years, and secluded herself from society, in order to soothe their declining years. Her death left them in a state of the most distressing solitude, and at a time when they were least able to bear it. His elder daughter, who had been separated from him nearly four and twenty years, upon hearing of the death of her sister, immediately tore herself from her husband and children, and crossed the ocean, to alleviate, by her presence, the grief of her bereaved parents. Her arrival exhibited a scene of joy such as seldom occurs in domestic history. The good old man said to a friend, upon this occasion, "that he had formerly owed ten thousand talents to his Maker, but that his debt had increased so much by the arrival of his daughter, that he was determined to become bankrupt, and throw himself entirely upon the mercy of his divine creditor." The lamp of life, which was nearly extinguished in him and his wife, suddenly blazed forth upon this occasion; but it was only to consume the oil which fed it, with the more rapidity. Mrs. Redman died on the 29th of November, two months after the sight of her daughter, in the eighty-fourth year of her age. The distress occasioned by this event was severely felt by her husband. They had passed nearly sixty years together, in the most uninterrupted harmony. She was his best friend, and wisest counsellor, in all the trials and difficulties of his life.

His affections now centered themselves wholly in his surviving daughter; but time and nature forbade the long duration of this last portion of social happiness. On Friday, the 18th of March, he took a walk to his grandson's. In the afternoon, he discovered an unusual degree of sprightliness in his conversation. After drinking tea, he rose to light a candle, in order to go into an adjoining room. In attempting to walk, he staggered, and was led to a chair by his daughter. He squeezed her hand, and gave her a look which indicated his belief, that the time of his departure had arrived. His disease immediately assumed all the symptoms of apoplexy, of which he died without pain, and apparently without the least consciousness of his situation, about five o'clock the next day, aged eighty-six years and twenty days. It would seem, from the easy manner in which he expired, that the messenger of death had been instructed to blindfold him, in order to conceal from his view the dreary objects which sometimes surround the passage out of life.

He was buried, at his request, in the presbyterian church-yard, in Arch-street, exactly in the same spot in which his mother had been intered fifty years before him. This attachment to the dust of our ancestors, though a deep seated principle in human nature, is seldom felt, except in old age, or in the hour of death. Its extent is universal. Its final cause is no doubt a wise one, but this is not the place to inquire into it.

To those who may read the account that has been given of this excellent physician, and eminent christian, without knowing him, it may not be amiss to add, that he was somewhat below the middle stature; his complexion was dark, his eyes black and uncommonly animated; and his manner, both in gesture and speech, such as indicated a mind always busy, and teeming with new and original conceptions of human and divine things."

Medical and Philosophical Register.

RELIGIOUS AND MORAL ESSAYS.

MR. EDITOR,

The following essay was found among the manuscripts of the late Dr. Redman. You will oblige a number of your readers by inserting it in your magazine. It exhibits the style of the doctor's conversation in the latter years of his life, in a very lively manner; and he has himself, at the close, made all the apology which it is believed the composition requires. The doctor was in all respects a pupil of the *old* school.

THE PINNACLE OF HONOUR:

A moral meditation thereon.

NOT long since musing on that usual English phrase, "the Pinnacle of Honour," occasioned probably by the late promotion of some worthy friends in the civil line, I was induced by curiosity to look into Ainsworth's dictionary for the construction of it. In the English part thereof, I found the word pinnacle, rendered *Fastigium* or *Pinna;* and the words, Pinnacle of Honour, *Honorum Summus gradus*. Then reversing my inquiry, I found the Latin word *Pinna*, to denote a feather, or plume of a helmet; and *Fastigium* to signify the top of a thing, or the bottom or depth of it, as of a pit. Well, thought I, this must surely have some meaning in it, and I could find none so suitable, as to suppose it meant that Honour, in itself, is but like a feather in a cap, easily blown away upwards or downwards, and requires something more to give it weight and worth. If it is ill earned, it is truly light as a feather, and as lightly to be esteemed. If well earned, it must be joined to the helmet to give it weight and stability, which may denote the necessity of contending with might and mind before it can be obtained; and also that when obtained, by its weighty adjuncts it may oftimes cause the head to ache, and sometimes the heart too, to preserve it inviolate, or to ensure its continuance. If we add hereunto that according to the word *Fastigium*, it may denote that the higher one rises, and particularly should he gain the *Summum gradum Honoris*, if he falls, thrust down by the powerful opposition of others, or for want of proper balance in himself, or sufficient wisdom, virtue, fortitude and goodness, to

counterpoise and keep him steady and firm in his purpose and conduct under the weight and importance of business, or to resist the impetuous breath from the trumpet of fame, or the ruder blasts of obliquy, or to keep his head from being giddy when raised high in the air of popularity; in that case his descent may be proportionably rapid and the depth thereof so much the greater, and consequently the injury to his feelings the more pungent or fatal; especially when we consider that if he is overturned by his own action or by the re-action of others, he may, from the weight of his helmet and the lightness of his plume, go head foremost till he arrives at the pit of destruction. Such was the case with cardinals Woolsey and Beaton, and sir John Dudley, deservedly; and with the bishops Ridley and Latimer and sir Thomas Moore, undeservedly. See British Plutarch vol. 1. Hence we may learn that temporal honour, even the *summus gradus* of it, is not the *summum bonum;* and that even virtue or piety itself cannot always secure or preserve it, though it may and will always console for the loss of it; and that it is only by seeking the honour which comes from God, (John v. 44.) that we can arrive to that which is the truest and best; and this we can only obtain by making God's glory our last end, his word our rule, his service and the good of man our constant and most delightful study and employment, which is the real *summum bonum et vera venustas.* All which considerations brought to my mind those emphatical lines of Dr. Young, in his Night Thoughts.

"Bliss! sublunary bliss! proud words and vain:
Implicit treason to divine decree!
A bold invasion of the rights of heaven!
I clasp'd the phantoms, and I found them air.
Religion! thou the soul of happiness;
And groaning Calvary of thee! there shine
The noblest truths; there strongest motives sting!
A christian is the highest stile of man."

And thus I was led at length to recollect that I had read in the New Testament of the pinnacle of the temple, and found it in Matt. iv. and Luke iv. which from the occasion of it, being the temptation of our Saviour by satan, I was induced to pursue my contemplation thereon. For though it is not there mentioned in express terms that there is any connexion between the pinna-

cle of the temple, and the Pinnacle of Honour, yet by implication (as under the theocracy the temple was considered as most honourable) it might have some spiritual or allegorical reference thereto. Under this view, and considering that every part of our blessed Lord's life was intended not only for our redemption, but for our example, and therefore, in every instance thereof, his situation was probably such as we might some time or other in some degree be placed in, and that our only security would be by looking to him for help, and imitating him as far as imitable by us;—considering also that all scripture is given by inspiration and is profitable for doctrine, reproof, correction, and instruction in righteousness, I could not but think that this would elucidate my subject with a clearer and stronger light, and be more efficacious for the purposes thereof, than the former part of my inquiry.

Upon the whole I was led to suppose, that our Lord's being placed, with the permission of heaven, on the pinnacle of the temple, by satan in his temptation, might be intended to represent to us that the post of honour in church or state, was not only a place of great trust, but of great temptation or trial; also that in every such trying situation, satan is or may be, as David says, at our right hand; and also that from the purport of the temptation "If thou be the son of God cast thyself down," and from our Lord's answer, "Thou shalt not tempt the Lord thy God;" his greatest assault is from the engine of presumption, either to count the exaltation a certain mark of divine favour, or to lead us to place too much dependence on ourselves, both which are unjust and criminal. For if our eye be not properly directed to divine providence in the affair, by which alone presumption can be prevented or corrected, as this presumption will lead the way to, so it may terminate our fall fatally at last. See Daniel chap. 4th and 5th. I am the more confirmed in these sentiments from considering that when satan had failed in this temptation, he then took our Lord from thence to an exceeding high mountain and showed him all the kingdoms of the earth and the glory thereof, and said all these will I give thee if thou wilt fall down and worship me. All which, I presume, may be intended to represent how quick our minds may be transported from celestial to terrestrial objects, and how strongly our natures are attracted to earthly enjoyments, and how great is their ascendency over our

affections; and also that when we are raised high in the prospect or possession of temporal riches and honours, the great temptation is to idolatry, pride and avarice; or to misimprovement by too much self gratification and too little regard to others; or by ascribing them to our own wisdom and power; or to Fortune, which if considered as distinct from providence, is an imp of hell; or by too great attachment to and love for them, so as to neglect or reject the "one thing needful," and place them highest in our hearts, in the room thereof.

I shall now conclude with a few serious remarks or inferences that occurred to me from the preceding reflections, viz. That every high station is a dangerous situation, as being attended with great and peculiar temptations or trials; that in such state above all others, (though somewhat necessary in all conditions) we need great and constant watchfulness against our grand adversary, who "goeth about seeking whom he may devour." That though satan is always ready and willing to assault us, he may sometimes be accused falsely, and our own minds may supply his place, and therefore that they need equally to be watched; especially considering that without their consent, his attempts will be vain and fruitless. Further, that in every temptation, the word of truth is our most sure defence, and therefore styled "the sword of the Spirit," and that though satan should endeavour cunningly to pervert the same to delude and deceive us, we may, by proper management, conquer him with his own weapon, as our Saviour did. Moreover, that our best security against temptation, and only certain way to extricate ourselves when led thereinto by satan or our own lusts, is, in imitation of our blessed Lord, to determine at once to worship the Lord our God, and that him only will we serve. In so doing truly, we shall soon make our spiritual enemies leave and flee from us, and find ourselves happy in the guardianship of angels, as we are told was the case with our Saviour, in Matt. iv. 10, 11.

But I must yet add, that in every temptation, in order to resist properly, fight effectually, and conquer thoroughly, we need and must seek for that wisdom which is from above, and that grace of our Lord Jesus Christ, who is our surest advocate and intercessor, and in whom are treasured up unsearchable riches of grace, on purpose to be communicated to all who need and

properly apply for it, by which alone we can be completely victorious.

This grace, accordingly, I now humbly implore the God of all grace, and giver of every good and perfect gift, in his infinite mercy to grant unto all my friends, and as in duty bound, even my enemies, whether in honour or dishonour, in good or in evil report, that they may so walk as never to "be weary in well doing," so run as to obtain the prize, and so fight as to conquer; yea become more than conquerors over the world, the flesh and the devil, through him that loved and gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people zealous of good works; and that when the awful time arrives which none, be they high or low, rich or poor, can avoid or evade, in which they must give an account of their stewardship, they may do it with joy and not with grief; and may finally be admitted into those mansions of real, substantial and eternal bliss, honour and glory, which Christ has purchased and prepared for all those that love, fear and obey him; there to join the choir of angels and archangels, and the spirits of just men made perfect, in singing the song of Moses and the Lamb for redeeming love; and that at the day of final judgment they may receive the triumphant plaudit of their Almighty Judge, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Amen and amen.

Wrote in the midst of many avocations and interruptions, which prevented time for transcribing or correcting, and therefore unfit to be seen by any but those whose friendship or candour can overlook or cover a multitude of faults in writing, so natural to most, and especially to one who can properly style himself, SENEX.

Mr. Editor,

In the magazine I see a "Plan for the establishment of Praying Societies." May some such plan be universally adopted, not only by your churches in the city, but by our congregations in the country! its adoption might be to them, and to us, *the beginning of months; and for a memorial.* Pleased with the prospect, I send you a few thoughts on the general subject, without any local allusion, or any discussion of the merits of the plan suggested. That

I may pay some regard to method, let me briefly treat the subject as connected with precept, example, encouragement, objections, and conclusion.

PRECEPT.

Quotations need not be multiplied. The apostolical precept in Heb. x. 24, 25. is in point, and is of itself sufficient. Of the common application of the apostle's words to *public* worshipping assemblies I am aware; nor would I exclude this application. To assemble regularly for the *public* worship of God is a duty, the neglect of which is not more common in our times than it is inconsistent with the christian character. But that the apostle had not public worshipping assemblies immediately in view I am convinced. For dissenting from the common interpretation I have two reasons; the improbability that many, if any, of the members of the apostolical churches would allow themselves to withdraw from the *public* ordinances; and the *object* of the assembling, which the apostle inculcates.

That many, if any, of the members of the apostolical churches would allow themselves to withdraw from the public ordinances is improbable. The sacred history of their exemplary behaviour forbids the supposition. That the first christians were under the immediate direction of the apostles; that the gospel was preached to them, not only in great purity and plenty, but with signal efficacy and success; that for it they felt a peculiar relish; that among them there were comparatively few, very few hypocrites; and that, under all their misapprehensions or mistakes in relation to the former ceremonial distinction between Jews and Gentiles, they had for one another the most unfeigned and affectionate regard, are truths, which are all either certainly known from the New Testament, or plainly supposed from the acknowledged state of things. These considered, is it probable, that many, if any, of the members of the apostolical churches would allow themselves to withdraw from the public ordinances? But for a less regular attendance on private meetings for prayer and christian fellowship, some of them, perhaps, were reprehensible.

Besides, the object of the assembling, which the apostle inculcates, appears to decide in favour of our interpretation. It is that christians may *exhort one another;* or, as expressed in the 24*th* verse, that they may *consider one another, to provoke unto love*,

and to good works. Though the words *one another*, after the word *exhort*, are supplied by our translators, the omission of them would not vary the sense; as they are obviously understood. The apostle speaks not in the first person; not in the singular number; not to some of the Hebrew christians to the exclusion of others. If in public the minister only speaks, and the other members of the church are hearers. Whether is it in public worshipping assemblies, or in private societies that christians in general enjoy an opportunity of *exhorting one another?* From the import of the word which the apostle uses, this interpretation receives additional strength. For the word *exhort*, any of the following words may fairly be substituted in an English translation; *instruct*, *direct*, *counsel*, *reprove*, *comfort*. Are the duties, which are here implied, incumbent on none but the ministers of the sanctuary? Their obligation on others must be admitted. Let it not, then, be said that the apostle confines the duties to occasional and accidental meetings in the house, or in the fields, or by the way. Something stated evidently is intended; something commensurate, indeed, with all our opportunities, but assuming a regular form; something worthy of the awful and sublime motive subjoined; *the day is approaching*.—The day of the destruction of Jerusalem is past; but the great day of dread decision is at hand.

EXAMPLE.

Does precept instruct? Example constrains. The practice, for which we contend, is an *ancient* practice, I had almost said an *antiquated* practice; as it certainly is in too many places. Spirits of just men made perfect around the Throne! did you not, while in the house of your pilgrimage, assemble in this way, more or less frequently as circumstances required or permitted, for your mutual edification to the glory of God?—The two following examples may be selected.

The *first* may be taken from Psalm cxxxvii. 1, 2, 3, 4, 5, 6. "By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O

Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Such were the plaintive strains of the Jews of the captivity. I say of *the captivity:* for, though the psalm has no title prefixed to ascertain either its writer, or when it was written, the contents plainly fix the period to which it refers. Have we not here one of the examples of the societies for which we plead, and which have obtained in all the past periods of the church! I am able to think of only *three* considerations, which can, with any show of reason, be objected to this application of the psalm; 1st, that the exercises of the devout Jews recorded in it are not of the ordinary, but of the extraordinary kind; 2d, that it relates to assemblies for public worship rather than to praying societies; 3d, that, supposing it to relate to such societies, it proves no more than their warrantableness, expediency, and usefulness in a broken and scattered state of the church. On these objections let the following remarks be considered:

That, during the captivity, there was a loud call to fasting personal and social; that the neglect of a duty so suitable to their afflicted circumstances is improbable; and that the psalm, from first to last, wears an air of lamentation I freely acknowledge. They *wept when* they *remembered Zion*; but of *fasting* there is not, in the psalm, the smallest intimation. Do not the exercises recorded in it appear to be of the ordinary kind? Is it not evident that the devout Jews were frequently employed in the manner represented? In all our religious duties may we not consider, ought we not to consider, the state of the church, and to accommodate to it our devotional exercises? If there are respects, in which the duties of an ordinary and an extraordinary occasion differ, are there not many other views, in which they coincide?

That the Jews in Babylon wholly neglected the observation of *the sabbath* is not credible. Though the solemnization of the more sacred parts of their worship, subsequently to the days of David, was confined to Jerusalem, they had liberty to perform its inferior parts in other places. In their synagogues they read and heard and expounded the scriptures. But whether they were permitted to assemble statedly for public worship in Babylon is doubtful. I shall, however, suppose that they were permitted.

The instance under review has not the least appearance of a promiscuous assembly for public worship; but rather of a meeting of select persons in a retired place for devotional purposes.

In a broken and scattered state of the church there, doubtless, is the greater need for assiduous attention to social meetings for prayer, reading the holy scriptures, and conversing with one another on religious topics; and, should we be deprived of opportunities of assembling in the house of God, the psalm presents to our view an example worthy of imitation. But, because the devout Jews associated for prayer and conversation, when they were banished from the public ordinances, shall we conclude that this was neither their duty, nor their approved practice when under more favourable circumstances? The conclusion is inadmissible since we find instances in the scriptures, of similar associations, in times of an administration of all the public ordinances the purest and the most plentiful.

To these suppositions oppose the *place*, in which the pious Jews of the captivity met; and their *employment* in the shades of retirement.

They met *by the rivers of Babylon*. By Babylon, in this connexion, we may understand either the celebrated capital of Chaldea, or the territory surrounding the metropolis. If the *city*, the rivers must signify the Euphrates, which divided the capital into two great parts; called *rivers* to designate, perhaps, the different branches of that large and famous stream. If the *territory*, then rivers may denote the several streams, which meandered through the plain of Shinar. The Jews, it appears, chose the banks of rivers, shaded by friendly trees, as the most retired places for their devotions. They assembled, not promiscuously with others in a public place, but in a sequestered situation, apart from the throng; where there was the least danger of interruption, and where their mournful strains might flow unheard by the profane.

What was the employment? Like many other things, it is recorded in the scriptures in a summary manner. In general, it appears to consist of two points; *conversation* and *prayer;* having nothing of the aspect of *public* worship, as conducted in their synagogues. Of one, or two, or three occupying the place, and performing the office of public teachers, we read nothing in the

psalm. The psalm evidently is colloquial. Reviewing it, we think of a number of persons, considered as speakers by rotation; holding free conversation on the afflicted state of the church, and uniting in fervent supplications to their GOD. To each other they repeat the insults of their enemies. ver. 3. Rehearse the manner in which they repelled their insolent demand. ver. 4. Condole with each other, and pathetically bewail the misery of Jerusalem and the temple. They remembered THE LORD *afar off, and Jerusalem came into their minds;* agreeably to the call in Jer. li. 50.

The *second* example may be taken from Mal. iii. 16. "Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard *it:* and a book of remembrance was written before him, for them that feared the LORD, and that thought upon his name."

The complexion of the times, in which the prophet lived, is intimated. The word *then*, refers to the preceding part of the chapter; particularly to verses 13, 14, 15; in which there is an affecting description of the almost universal degeneracy of those days. Hence such reflections as the following ought to arise in our minds; that, when religion is in general disrepute, we must not, on this account, renounce the profession or practice of it; that though meetings for prayer and spiritual conversation are shamefully neglected by christians of all denominations, this is no excuse for our neglecting them; that the observation of social meetings for such ends is one of the many means, which we are called to use for obtaining a revival of religion; and that the general disuse of these associations in our churches is to be regarded as one of the alarming and threatening *signs of the times.* Frequent complaints of the low state of religion we hear made; nay, we ourselves make? But are our exertions proportioned to our complaints. The complaint of ONE, who never complains in vain, it becomes us deeply to ponder. ver. 7.

Of the persons, who, in the days of Malachi, left us an example so worthy of imitation, there is a description. They *feared* THE LORD, *and thought upon his name;* His name as it is revealed in the scriptures, and known in Israel. Psalm lxxvi. 1. The name of GOD IN CHRIST, how glorious, how precious, how encouraging! *What is his name, and what is his Son's name?* was Agur's question.

Those who most frequently make it the subject of deep meditation can best tell.

The sacred employment of the fearers of THE LORD, in the days of the prophet, is recorded. *They spake one to another.* Only one of the objects of their associating is mentioned. But the other parts of their employment are understood. What they said to one another we are not informed. But to conjecture nothing is left. Knowing what they *thought*, the conclusion is easy.

Nor has the prophet omitted to record the *frequency* of their meetings. They spake *often* one to another. How often we are not told; nor shall I pretend to determine how often christians should meet. The frequency must depend, in some measure, upon the variation of circumstances. Some can, without inconvenience, assemble, and, of course, ought to assemble more frequently than others, who possess not the same advantages.

ENCOURAGEMENT.

It is justly observed that "every blessing bestowed on the church of Christ is the fruit of an absolute promise;" and that between prayer and promised blessings there is an established connexion. Addressing the throne of grace, our hearts and our mouths should be full of the promises; which *are all yea, and amen in* CHRIST *to the glory of* GOD *by us.* Our divine LORD's words in Matt. xviii. 19, 20. have been understood to refer to ecclesiastical officers, acting in their *judicial* character; agreeably to the preceding context. But the patrons of this interpretation do not pretend that the application of the words is to be limited to this view of them. In the 19th verse social prayer evidently is intended; and when but *two or three* meet for prayer, they may consistently apply and plead the promise subjoined; a promise which is supported by a most animating declaration in the 20th verse. His people or his promises he never will forget. Did the fearers of THE LORD in the prophet's days think on his name, and speak often one to another? THE LORD *hearkened and heard;* and *for them a book of remembrance was written before him.* The promise added in the 17th verse of that chapter how encouraging! Were the disciples *assembled at evening on the first day of the week?* The RISEN REDEEMER *came, and stood in the midst of them, and said to them,* PEACE BE UNTO YOU. Were they assembled, in perfect harmony, on the day of Pentecost, *waiting for the promise of the* FATHER? *Suddenly there came a sound from*

heaven, as of a rushing mighty wind, and it filled all the house where they were sitting—And they were all filled with THE HOLY GOHST.

"Did the believers of the golden age of christianity *continue stedfastly in fellowship and in prayers*,—in fellowship; which, as distinguished from the *breaking of bread*, or the administration of the LORD's supper every first day of the week, implies frequent acts of social intercourse or religious communion at other times,—in prayers; which certainly are not to be confined to *public* prayer in their worshipping assemblies! *Fear came upon every soul; and many wonders and signs were done by the apostles.* Has it been the practice of some eminent and exemplary christians, in later times, whenever they met, to join in prayer before they separated? and have they been distinguished by unequivocal tokens of the divine regard? Have recent and remarkable revivals, in different places, followed the establishment of Praying Societies? What inducements to us to go *forth by the footsteps of the flock.*"

In a sermon on *brotherly love*, a great and a good minister of the gospel has the following sentences—Referring to the associations under review, he says, "would you wish to edify, or to be edified? With great cordiality and freedom can I recommend such meetings to you as a special means of promoting mutual edification. Such have I attended and left under impressions, under which I wished to live and to die."

OBJECTIONS.

Let it be remarked that the following objections, *supposing* their validity, do not apply to the *duty*, but rather to the *extent* of the obligation. I introduce them because I consider the duty as binding on *all* the members of the church; though the ends of edification appear to require that a praying society should consist of persons united in religious sentiment and conduct. Incapacity, imprudence, a litigious temper, want of freedom to enter into a praying society with certain members of the church, and an appetence for despotic control, are the principal objections to a *general* admission, which I have read or heard.

Incapacity, it is said, unfits many for a seat in this circle of christian fellowship. But the weaker a person is the greater his need of all the means and opportunities of instruction. The obligation, in this case, has a double aspect and force; an aspect on us, whose duty it is to assist him; and an aspect on him, who so

much needs our aids to promote his spiritual and eternal interests. The person to whom is given *one talent* is bound to improve what is given him as much as he, to whom are given five; he who receives one pound, as he who receives ten. The two mites of the poor widow are more acceptable than the large sums of the sons of wealth. But are the greatest gifts and the highest degrees of grace *always* united, or *often* united in the same person? I believe not. With regard to prayer, it is not uncommon to hear weak christians, whose reasoning powers are low, praying with a freedom, with a copiousness of spiritual thought and expression, with an unction, to which few of the more knowing can pretend.

Imprudence is another supposed disqualification. That a degree of christian prudence is necessary to make a person acceptable or useful I admit. But if an individual be so very imprudent, that freedom in prayer and in conversation cannot be indulged with safety in his presence, why is he allowed to remain in the bosom of the church?

The unpleasantness, inconsistency and inconvenience of a litigious, censorious, quarrelsome temper are also acknowledged. Such associations are not intended for disputation and wrangling. I may add that a fondness for talking, an ostentatious display of superior attainments in contempt of others, affectation in prayer, and a self-exalting way of relating religious experience, are not more incompatible with true humility than they are calculated to defeat the object of the institution. But why is no objection laid against the standing of persons of this description in the church? Such associations as are here recommended may give an opportunity to endeavour to correct such errors—If incorrigible, the erroneous ought to be disciplined.

With respect to the *fourth* objection, suffice it to say that to pretend want of freedom to unite with certain members of the church in a Praying Society, when we state no opposition to their sitting at the table of THE LORD, or receiving baptism for their children, savours more of aversion from the duty, or of personal prejudice, than of any conscientious difficulty.

In the last place, an appetence for despotic controul. Societies of this kind, it is said, are voluntary associations. The members may admit or exclude whom they please. No doubt the associations are voluntary. But is not GOD the lawgiver? If his word re-

quires one member of the church to enter into a praying society, it requires another. If it requires those who have *not* entered, to *enter*, it requires such as *have* entered to *receive;* and if it requires them to receive, what authority have they to reject? In a word, let the societies be small, as they ought to be for the purpose of advantageous conference, and as none who are in good standing in the church ought to be excluded, so it is probable that each will find an association willing and desirous to receive him.

CONCLUSION.

Of the *seasons* of meeting nothing more particular need be added. The morning or the evening of the LORD's day certainly is a very suitable time. Was the Jewish daily sacrifice, or continual *burnt-offering*, to be doubled on the sabbath? A plain intimation that our devotional exercises should be increased on the first day of the week. Durham, in his exposition of the *decalogue*, says, that the fourth commandment tries our love to God more than any other. Our *habitual* temper and conduct on the LORD's day are, at least, a good criterion.

When THE HEAD of the church is about to grant a revival of religion to a people, or to a person, he excites in that people, in that person, a real concern for it, and a disposition to use the appointed means. Faith and hope and patience must wait and pray. The time will come. *Seventy weeks are determined upon thy people, and upon thy holy city.* The weeks are, perhaps, near a close. *Wilt thou not revive us again that thy people may rejoice in thee? What wilt not thou do unto thy* GREAT NAME?

OUR LIGHT AFFLICTION. 2 Cor. iv. 17.

OUR light affliction! this language seems strange from one who had just before described himself and his brethren as "troubled on every side," like a stormy sea; "perplexed" as travellers in devious paths; "persecuted" like harts by furious huntsmen; and "cast down" as unsuccessful wrestlers in the midst of triumphing spectators. Nay more, he adds, "we which live are always delivered to death," and "death worketh in us."—Still our affliction is *light*.

And what, O believer, are the afflictions which thou art enduring? Perhaps, with the apostle, verse 16, thy "outward man" may be visibly decaying, and the pains and trials of declining nature may oppress thee. Perhaps thy body is worn with sickness

and thy mind with cares; thy substance may have taken wing and have left thee impoverished; thy friends may have deserted thee, and the world be preparing its keenest persecutions. Perhaps thy dearest relatives are dying or dead before thee, and the tempter and thy fears may suggest that the Lord has forsaken thee, that thy God has forgotten thee. Thy stroke, like the patriarch's, may seem heavier than thy groaning: yet, after all, thine is but *light* affliction.

The measures which the ungodly pursue to diminish the poignancy of sorrow a good man totally rejects. The exemption from feeling which the stoic boasts, he regards as unnatural and disgraceful, and views the obduracy of mind at which an infidel aspires as presumptuous and destructive. Heroism itself, how much soever it may lessen suffering, he considers a forced state, originating in the love of mortal applause, and sustained by a vanity which the gospel condemns.

From the numerous principles which induce a saint to conclude afflictions light we will select a few, with a hope that they may contribute to the assistance of some who, through much tribulation, are seeking glory and immortality.

The extent of a good man's sufferings is but partial. If a thousand comforts have vanished thousands still remain. Are relatives dead? relatives it may be are also living. Sickness and grief have no influence in lessening the magnitude of divine promises, or the stability of the faithfulness of a covenant God. Have earthly possessions failed as a brook in summer? let the saint take refuge under the wings of providence: they are ever extended. The friend that sticketh closer than a brother can well supply the vacancies which disappointing friendships may have occasioned. From his servants in the fiery furnace the Son of God is never absent.

In affliction a believer may institute, with profit to himself, a variety of comparisons. What are his to the trials of thousands. Alms houses and hospitals, while they stand memorials of the benign influence of christianity, remind us of the duty of being contented with our lot. Let the dissatisfied saint compare his condition with that of the holy men, his forerunners to heaven, who had "trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they

wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth," and yet of these the world was not worthy. Are we better than they, or is the world less adverse to the character of a saint? Besides, what have we deserved? Not the ease of a moment! Had divine justice awarded to us the punishment we have merited our bed would have been in hell, where there is no rest day nor night. Shall then a *living* man complain, whose deserts are death and ruin? a man for the punishment of his sin? Compare, moreover, oh thou who art tossed with tempests! thy sufferings with those of thy Lord. Hear him crying in tones more moving than Jerusalem, when she sat a widow, could ever have uttered. "Is it nothing to you all ye that pass by, behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Expiring Saviour! we will complain no more. Ours, indeed, is light affliction.

Our sufferings are not worth a thought,
When, Lord, compar'd with thine.

The visitations of the people of God are of a peculiar cast. The apostle terms them, *our* affliction. The situation of the man of God is widely dissimilar from that of the wicked. See Nahum i. 5—10. To them that trust in him, the Lord is good; a strong hold in the day of trouble; but when he taketh vengeance on his adversaries, "his way is in the whirlwind; clouds are the dust of "his feet; he drieth up all the rivers; Bashan languisheth; the "mountains quake; the hills melt; the earth is burnt; his fury "is poured like fire and the rocks are thrown down; darkness "pursues his enemies; they are folden together as thorns and de-"voured as stubble fully dry. Affliction shall not rise up a se-"cond time." The ungodly under their distresses are but fitting for destruction. But the trials of the saint are not penal ills but paternal chastisements. The Father of our spirits inflicts them, they afford evidence of our sonship, require our reverence and subjection, and yield the peaceable fruit of righteousness. Heb. xii. 5—11.

The sources on which the christian is permitted to draw in his bitterest griefs are ample. In verse 15th, the Apostle says, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Abundant grace is reposited in Christ. It hath pleased the Father that in him should all fulness dwell, and of his fulness all we receive. While in the exercise of faith and prayer this abundant grace is enjoyed, and while in patience, resignation and lively hope it becomes visible, the thanksgiving of saints on earth, and of hosts in heaven, redound to the divine glory.

The affliction of the saint is of the number of the things that are seen and therefore temporal. It is but for a *moment*, a little moment, Isaiah xxvi. 16. but the joys that are before him are unseen. His affliction is *light* because it shall terminate in a *weight* of glory far more exceeding and eternal. Happy the believer who delights to acknowledge the sovereignty of his God, who often weeps at the memory of his frequent murmurings and disobedience, and who while labouring, whether present or absent, to be accepted of him, is waiting, when the earthly house of this tabernacle shall be dissolved, to enter a building of God, a house not made with hands, eternal in the heavens.

Mr. Editor,

The following reflections, written some years ago, are sent for insertion in the Evangelical Intelligencer, if you think them proper for that work.

REFLECTIONS ON THE SUFFERINGS OF CHRIST, MADE IN A SEASON OF AFFLICTION.

This morning (January 4th, 1798), I was led to meditate on the numerous and most important truths which are taught and affectingly enforced by the cross of Christ; some of which are the following:

1. The unparalleled love of God which is here exhibited towards rebellious sinners—That he would determine to save them in such an astonishing manner as by giving up "his only begotten and well beloved Son," to such inconceivable torments as he endured in Gethsemane and on Calvary, added to all his other humiliations and sufferings. "God commendeth his love towards us in that while we were yet sinners Christ died for us."

2. The inconceivable condescension and compassion of the Saviour, who though he perfectly knew all that he was to do and suffer, yet loved our guilty race to such a degree, as cheerfully to undertake, and perseveringly to go through, this painful work:

"This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood
His pity ne'er withdrew."

3. God's infinite and irreconcilable hatred of sin. If he had not hated it with infinite hatred, and consequently if it had not been an infinite evil in itself, he would not have thus determinately and awfully inflicted sufferings on "his beloved Son," when he stood in the sinner's place. If it had not been an evil which, from its nature, absolutely admitted of *no* abatement in the punishment, some manifest alleviation would have taken place when Christ came to suffer for it. Oh! how inconceivably awful does the evil of sin appear in the cross of Christ; more truly awful than even in the flames of hell: And how certainly will sinners endure, in their own persons, the just punishment of it, if they do not flee for refuge to the Saviour. If God spared not his own son when he stood in the sinner's place, he will assuredly not spare them, when they come to answer for themselves. "If these things be done in the green tree, what shall be done in the dry?"

4. The perfect atonement and satisfaction which was made for sin by the death of Christ. God's displeasure at sin was here *sufficiently* shown; more shown than it *can* be, so far as we can conceive, in any other way. Now, therefore, there cannot be the least imaginable objection, on the part of God, to receive, pardon and bless any sinner, not even the *chief of sinners*, who *embraces* Christ Jesus; that is, who truly relies on his atonement and intercession, both for the pardon of sin, and the sanctification of his nature through the influence of the Holy Spirit;—who, in other words, really desires to be delivered by Christ, at once from the *dominion* and the *punishment* of sin.

5. The duty, delight and advantage which there is in thinking of the cross of the Redeemer, in all the views of it which have now been presented. It is a duty, because it furnishes the subjects of profitable meditation which have just been mentioned. It is delightful and advantageous, because it unites the exhibition of the desert of sin with a view of the complete atonement which has been made for it. It at the same time *humbles* and *comforts* the believer. It excites his hope, his gratitude, his love, and his holy assurance of the divine favour. It is peculiarly efficacious in

producing patience under bodily pain. May I not say this from some measure of personal experience? I have lately suffered some of the severest pain I ever felt; and at one time it occurred to me, that what I felt was nothing in comparison with what Christ endured in *soul* and in *body*, when he was made "an offering for sin;" when he *sweat blood;* when "his soul was exceedingly sorrowful even unto death;" when he was nailed to the cross, and experienced the hidings of his Father's face; when the union of mental horror and bodily anguish deprived him of life. The recollection of this made me patient, silent, thankful. Did Christ suffer all this without any sin of his own; did he suffer it for sinners; suffer it that I may not suffer eternally; suffer it that I may be eternally delivered from all pain and all sin? and shall I not be willing to take a few moments of pain for my own sins, especially when I think of the precious promise? "These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory."

CAUSES OF THE RAPID PROGRESS OF THE MAHOMETAN RELIGION.

THE argument favouring the truth of christianity derived from its sudden and universal circulation during the apostolic age, infidels have endeavoured to refute by referring the believer to the sudden and general diffusion of the creed of the great eastern impostor. The subsequent contrast will sufficiently manifest the wilful blindness or the notorious ignorance of such objectors.

MAHOMETANISM.

The doctrines of the Koran and the duties the prophet required, were accommodated to the licentious manners of the east. The indulgence of sensuality was permitted in this world, and prospects of a carnal paradise opened to the view of the proselyte in the next.

Mahometanism was first circulated among Arabians, Egyptians and Persians; nations who were then sunk in such an abyss

CHRISTIANITY.

The gospel of Christ accommodates itself to the habits of no nation under heaven. It condemns sin in every shape, and teaches that into heaven nothing that is unclean can ever enter. It passes beyond the sphere of external deportment, and requires truth in the *inward* part.

Christianity victoriously diffused its glory in an age of science; when Hillel and Shammai were giving information to

of ignorance and superstition as rendered them proper objects on which imposture and artifice might practise with success.

When Mahomet began his career, the religious world was filled with dissentions; the christian name had become dishonoured by the crimes and outrages of its professors. Such, particularly, was the animosity between the Greeks and Nestorians that the latter actually assisted the Arabians in the conquest of the Grecian provinces, and by these means contributed to the circulation of the errors of the Koran.

To clear a passage for the spread of his religion, Mahomet determined to flourish his weapons of war. Arguments were pressed on the public attention by the point of the lance. To his friends paradise was promised as the reward of death in the field; and his enemies must find slavery, murder or hell as the recompense of their unbelief.

the Jews; when Greece still retained, and Rome had caught the desire to be eloquent and wise; and when surrounding nations, while they yielded to the arms, received the arts of the conquerors.

When the doctrines of the cross began to spread, religious dissention, excepting between the Jew and Samaritan, was little known. The heathen nations were content to worship their several gods; but neither Jew nor Samaritan, Athenian nor Roman approved of christianity. The sect of the Nazarenes was every where spoken against; the world was filled with calumniators; and nations who could unite in nothing else, became unanimous in the cry, "Let us break his bands asunder."

For the advance of the gospel, by the apostles of Christ, force was never employed. Their weapons were not carnal; and that they were mighty was only "*through God.*" The religion they taught spread itself, not by the blood of their adversaries, but by their own. They were killed all the day long; and yet by them the savour of the knowledge of Christ, like precious odours on the wings of the wind, circulated all around.

THE TURNPIKE-GATE ON A SUNDAY.

THE bells from the several churches were sweetly chiming, to call to the house of prayer; and whether it was the effect of imagination, or from some higher source operating upon my mind at the moment, I know not, but so it was, they seemed to form in my apprehension an echo to the gracious invitation of the word, as if they said, "Whosoever will, let him come and take of the water of life."

"Bountiful Lord," thought I, "was it not enough to provide so rich a Saviour for poor sinners as Jesus, but dost thou open also in him "fountains and streams from Lebanon?" Dost thou cause channels of ordinances to be running through the kingdom for conveying the blessings of redemption, where the poor and the needy may come and receive freely, "without money and without price?"

Happy nation! happy people! O England, didst thou but know how rightly to appreciate thy mercies! Surely, it may be said of our highly favoured island as it was of Judea of old, "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for?" We can enjoy our Sabbaths free and unmolested, while multitudes upon the face of the earth know not what a Sabbath means, nor ever heard the "sound of the church-going bell!" Nay, to come nearer home, thousands of our neighbours on the continent have lost the very distinction of the holy day amidst the din of war, and the horrors of revolution!

I was hastening to the house of God, under the sweet impression of these thoughts, and in my mind anticipating the rich enjoyment this hallowed day opened to my views, when my mind was suddenly arrested with the noise of passengers, some on horses and some in chariots, driving with eagerness towards the turnpike-gate, as if the attainment of every thing which could constitute happiness was thrown open to their pursuit.

I paused as I beheld the affecting sight. "Is it possible," I said to myself, as the busy throng glided by me, "is it possible that these can ever once have considered the great end and design of man, or the mercy of a Sabbath? Surely, they have never seen thy loveliness, thou blessed Redeemer of mankind! for had they known thee, this day would have been endeared to them as

thine, bringing with it, as it doth, the blessings of salvation! And yet, methinks, even now, as the giddy crowd is hastening by, I behold thee (as thou art beautifully represented in thy sacred word) 'standing at the gates, and at the entering in of the city,' lifting up thy voice with all the tenderness which distinguishes thy character, saying, 'O ye simple, when will ye understand knowledge? and ye fools, depart from folly!"

I felt my heart melting as I looked on. Oh, had I but the power of persuasion (I said to myself) what a subject is here for entreaty! Here eloquence might find scope to lavish forth all her noblest powers!

Nothing but the consciousness of an inability to the service could have restrained the impulse I felt to go forth in argument or persuasion. Methought I could have caught one and another by the arm, and with all the winning affection of an awakened concern, I could have said, "My poor, unthinking brother, had either of you an idea that this Sabbath might be your last, would you, or could you, consume it in the manner you intend? Would you wish to be found ending time and beginning eternity in the very act of bidding defiance to one of the most positive commands of God? Have you never heard the solemn unalterable precept, 'Remember the Sabbath day to keep it holy?' And supposing (what no human being can be sure may not be the case) supposing that before the shades of night close in upon the earth, the shades of death should close in upon your existence, how would your soul be harrowed up to all the possibilities of misery, to hear the first tremendous voice hailing your approach into the world of spirits, with saying, 'This is the wretch who bade Omnipotence do his worst, and found death in the moment of breaking his Sabbath?"

The thought wounded as it passed over my mind. It brought to my recollection an awful circumstance of this kind, which took place in the town of Devizes, near Bath (the Lord only knows how numerous they may be elsewhere); the particulars of which are recorded on a monument in the church-yard there. It affected me so much in the perusal, that I could not resist the desire of transcribing it. If the reader should ever pass that way, he may find it near a row of trees, at one end of the burying-ground. It stands in the form of an obelisk, and holds forth to the passenger this awful history:

"In Memory
Of the unfortunate end of
Robert Merrit and Susannah his Wife, Elizabeth Tiley her Sister,
Martha Carter, and Joseph Derham,
Who were all drowned in the flower of their Youth,
In a Pond near the Town called Drews,
On Sunday the 30th June;
And are together underneath entombed."

On another compartment of the stone is added,

"Remember the Sabbath-day to keep it holy.
This Monument, as an awful Monitor to Young People,
To remember their Creator in the Days of their Youth,
Was erected by Subscription."

But to return. Amidst the group which I beheld turning their backs on the house of God, as if judgment and not mercy was to be expected there, one party caught my attention with more than ordinary concern: it was a young couple, with a lovely child of about (as it should seem) a year old. They were in what is called a gig; and the sweet unconscious babe lay in its mother's arms. The father's whole attention was engaged to drive a horse apparently not much used to the service; and he himself still less accustomed to the province he had assumed.

Independent of the danger arising from the restiveness of the poor animal, and the want of skill in the driver, there was cause of continual apprehension, from the number of coaches, and chariots, and horses, passing and repassing on the road. As I looked on, they seemed to me as if, in the moment they drove by, they had several narrow escapes from being crushed between the larger carriages, running in every direction. "What! (I said to myself) if a single untoward circumstance should happen! Should the horse take fright, or the wheel on either side get entangled, or the gig upset, in either case what can preserve them? And should a morning so fair and promising bring on evil before night; should death on his pale horse appear, what follows?"

My mind shuddered at the images I had raised, I sought to forget the whole in turning from the scene, and hastening to the church: The bells were still chiming, and I still interpreted their language: "Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir, and Hermon; from the lions' dens; from the mountains of the leopards."

"Yes," said my heart, as I construed the gracious invitation, "I will come with thee my beloved; for thy love is better than wine. Neither shall the goodly mountain of Lebanon, which Moses, the man of God, so ardently longed to see; nor Shenir, nor Hermon keep me back. Lions in human form, and sinners whose various hue, like the spots of the leopard, are in every place; but, Lord, I will come out from among them, and touch not the unclean thing. Yes, Lord, I will attend thee to the ordinances of thy grace, where 'the King is held in the galleries,' and where he 'manifests himself otherwise than he doth to the world.' At thy call I come, and will go forth with thee 'into the fields, and lodge in the villages, and get up early to the vineyards.' For the field of thy scripture, and the villages of thy people, and the vineyards of thy church, will all be sweet and precious when Jesus is in the midst, and where he gives his loves."

Oh, did the world but know the sweets of that gracious communion which takes place between Jesus and his people! Had they an apprehension of that "joy which is unspeakable and full of glory," which ariseth from the mutual communications, when he imparts of his fulness and exchanges for their emptiness,—we should not find the wretched mistake which is now so often made in the prosecution of things temporal, to the loss of those which are eternal!

I forgot a while, in the house of prayer, the distressing sights I had left behind me in the street. Like the church brought into the banqueting-house, "I sat under the shadow of Jesus with great delight, and his fruit was sweet to my taste."

"Jesus, one day beneath thine eye,
To hear thy gracious voice,
Exceeds a whole eternity
In empty carnal joys.
Had I the world at my command,
With all th' expanse of sea,
For one bless'd hour at thy right hand,
I'd give the whole away."

Plymouth. R. HAWKER.

Evang. Mag.

MISCELLANY, ORIGINAL AND SELECTED.

CRITICISM.

THE opposition of expressions and ideas to each other in the divine writings is oftentimes distinctly marked. An implied antithesis may, however, be not less beautiful and instructive than if fully conveyed in a variety of terms. It will frequently occur to an attentive reader of the scriptures, that striking contrasts are introduced without that slavish attention to artificial arrangement which in human composition is so common. The following passage supplies an illustration of the ideas we wish to convey.

Isaiah xl. 30, 31. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

Ungodly youths are opposed to those, whether young or aged, who *wait upon the Lord*, or, in other words, who are persuaded of the existence and all-sufficiency of God and their need of an interest in his favour; who practise devotion, (1 Chron. xxiii. 28.) render obedience, (Psalm cxxiii. 2.) and are cherishing such an expectation of future felicities as do watchmen waiting for the morning, (Psalm cxxx. 6.) or servants looking for the bridegroom. (Luke xii. 35, 36.)

Impious youths, in chase of opulence, of honour, or of carnal delight, become "*weary*" under awful visitations of Providence; they "shall *faint*," (Levit. xxvi. 36.) and at last into the pit of hell "they shall *fall*," "*utterly fall*," and that without remedy. (Amos v. 2.) But with the servants of God it is far otherwise. —"They shall run and *not* be *weary;*" "they shall walk and *not faint;*" they shall do more; "they shall renew their strength," as they pass along, and finally "mount up with wings as eagles," to dwell in the presence of God and the Lamb for ever.

ANATHEMA, MARANATHA. 1 Cor. xvi. 22.

The following elegant and natural illustration of an obscure passage of scripture cannot obtain a circulation too extensive. It is taken from the Family Expositor of Dr. Doddridge, and will, we believe, prove highly acceptable to such as have not an opportunity of consulting the original work.

"When the Jews lost the power of life and death they used nevertheless to pronounce an anathema, on persons who, according to the Mosaic law, should have been executed; such a person became an anathema, or cherem, or *accursed*, for the expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears they expected some judgment, correspondent to that which the law pronounced, would befal the offender: for instance, that a man to be stoned would be killed by the falling of a stone or some some other heavy body upon him—A man to be strangled would be choaked, or one whom the law sentenced to the flames, would be burnt in his house, and the like. Now to express their faith that God would one way or another, and probably in some remarkable manner, interpose to add that efficacy to his own sentence which they could not give it, it is very probable they might use the words *maran-atha*, that is, in Syriac *the Lord cometh*, or will surely and quickly come to put this sentence into execution, and to show that the person on whom it falls is indeed anathema, accursed."

"In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of christianity (which might perhaps be the case among many of the Corinthians) as this was not a crime capable of being convicted and censured in the christian church, he reminds them that the Lord Jesus Christ will come at length, find it out and punish it in a proper manner. This weighty sentence the apostle chose to write *with his own hand*, and insert between his general salutation and benediction, that it might be the more attentively regarded."

It is natural to suppose that such as experienced visitations from God, after the curse had been solemnly pronounced, would acknowledge his awful hand. Dr. Hammond produces a passage from Stephanus Byzant, which he thinks in all probability refers to the word maran-atha. Κεραυνωθεις τις ποιμην ελεγε Ραμανθας; τουτεστιν, αφ' υψους ὁ Θεος. *A shepherd being thunderstruck cried out Ramanthas*, that is, *God from above*. "There is little doubt to be made" adds the doctor, "but the word is a corruption with the vulgar, and so in the shepherd's use of it, for *Maranatha* here." Thus, "a man shall say verily there is a reward for the righteous: verily there is a God that judgeth in the earth." Psalm lviii. 11.

"I knew such a man—how that he was caught up into Paradise and heard unspeakable words which it is not *lawful* for a man to utter." 2 Cor. xii. 4. The obscurity the above passage discovers is easily removed by substituting for the word *lawful* the marginal reading *possible*. Ουκ εξον, in the view of Beza and other great critics, signifying the same with ἀδυνατον. Paul does not appear to have been forbidden to utter what he had heard, as was the apostle John—Rev. x. 4. but the words were "unspeakable." The "tongues of angels" might describe something of the full glory of heaven, but even the little of it which the apostle saw, it is not *possible* for *man* to utter.

John x. 22, 23. "And it was at Jerusalem the feast of the dedication and it was winter. And Jesus walked in the temple in Solomon's porch."

The word χειμῶν here rendered "winter" signifies foul or stormy weather. Parkhurst from Wetstein shows that Xenophon, Plutarch and others, oppose χειμῶν to Ευδια, fair and pleasant weather. In this sense the word is used Matt. xvi. 3. It will be foul weather, χειμῶν, to-day, for the sky is red and lowring, and in Acts xxvii. 20. neither sun nor stars for many days appeared and no small tempest, χειμῶνος, lay upon us. This may be the meaning of the word also, Mark. xiii. 18. Pray ye that your flight be not in the winter, χειμῶνος, in a storm, by whose violence it would be impeded. It is true the feast of dedication occurred about the beginning of our December, but supposing the winter to have commenced, the cold in Judea was never very severe, and if it were bleak a porch would but little diminish its severity. The reader will judge whether the translation would not be equally correct, and more easy and natural; 'it was *stormy weather* and Jesus walked in the temple in Solomon's porch?'

Mr. Editor,

Your goodness will I trust excuse my requesting you to insert in your magazine the following queries. An answer to them, from yourself or some of your correspondents, may prove not less serviceable to many of your readers than to, dear sir,

Your's, very sincerely, E.

What are the reasons which have led a large part of the christian world to conclude that the Apocryphal books are not canonical?

What arguments may be fairly urged to prove the authenticity of the book of Canticles?

On reviewing the numerous criticisms and versions of the sacred pages which later years have presented to our view, does it appear desirable for the advancement of spiritual knowledge and vital godliness in the world, that a new translation of the Bible should be attempted?

What is the origin of the word *Easter;* when did the observance of the festival to which it is applied commence, and under what circumstances has it descended to our times?

THE RESURRECTION OF JESUS.

"The preparations" [for the resurrection of Christ] "were now fully formed in both worlds, and all things stood in readiness for the moment in which the arm of the Lord should be revealed.

"Twice had the sun gone down upon the earth, and all, as yet, was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed on their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depths of the ways of God. At length the morning star arising in the east, announced the approach of light; the third day began to dawn upon the world; when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground: 'his countenance was like lightning, and his raiment was white as snow.' He rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? he that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion; Christian, it is your Lord. He hath trodden the wine-press alone; he hath stained his raiment with blood: but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the

sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe. The morning stars sang together, and all the sons of God shouted aloud for joy. The Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored: he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven, for the refreshing of the nations."

"Now we know that our souls are independent of death; and in the same scene we may discover the pledge of God, that they shall be again imbodied.

"They are the thoughtless and profane alone to whom a rational piety is an object of ridicule, and we betray much weakness of mind, not by respecting religion, but by being afraid to possess it."

SINGULAR CREED.

In a Mahometan catechism, lately printed for the use of children at Constantinople, are found the following articles.

"I believe that for fifty thousand years the righteous shall repose under the shade of the terrestrial paradise. Each of the prophets has in paradise a basin for his own use. I believe in the water-pools of paradise. The water is whiter than milk and sweeter than honey. On the ridges of the pools are vessels to drink out of; they are bordered with stars. The floor of paradise is musk, the stones silver, and the cement gold. I believe in the bridge Sirat, which passes over the pottomless pit. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off."

Amid such confusion and carnality of idea, forget not, O believer, to pray for the coming of the kingdom of Jesus. Offer to him thy sacrifice of thanksgiving for those divine consolations his word imparts, and which he has permitted thy soul to share.

Not the feign'd fields of heath'nish bliss,
Could raise such pleasures in the mind;
Nor does the Turkish paradise
Pretend to joys so well refin'd.

RELIGIOUS INTELLIGENCE.

Narrative of a revival of religion, in a letter from the reverend John Clark to his friend in this city.

[*Concluded from our last.*]

In the latter part of the year 1805, our prospects were clouded, on account of my health being so much impaired as to make it impossible to perform the duties of my station as I had done before, and because the influences of divine grace seemed to be withheld, while many were yet out of the Ark of safety and wholly regardless of their dreadful condition. These things were causes of much anxiety to many who loved God and his church.

But our thoughts were not as God's thoughts, for now the time to favour his people was at hand, and to advance his own glory by bringing many home to himself. About this time I was called to preach in the south part of the congregation, which hitherto had not been visited with awakening influences. On the contrary the people here were careless and unmoved. I was directed to Luke xiii. 5. "*Except ye repent ye shall all likewise perish:*" the word was accompanied with power to the hearts of many. Four persons however were more deeply alarmed than the rest, so as to make it almost impracticable for them to get home. To use their own words, their "sin, guilt, and danger, appeared so evident as almost to crush them to the earth." Yet nothing was seen except greater attention, and much weeping. On the last day of January in the evening, one of these four that was so deeply affected a few weeks before, professed to find "*redemption in the blood of Jesus, even the forgiveness of his sins,*" and this youth is now pursuing his studies for the gospel ministry. On the first Lord's-day in the year 1806, the work appeared more visible. When the exercises of a meeting for prayer were over, as was common, the pious people began to sing, on which another of the four above-mentioned, cried out "O do pray for me a miserable sinner." Accordingly one of the elders present complied with his wishes. In the time of prayer he called out saying, "*The storm is over, the Lord has had mercy on my soul! O how lovely is a sin pardoning God.*" From this memorable evening, the work went on with great power and rapidity. Men, young and old, as well as women and children, were the subjects of it. Many fell to the ground like Saul on his way to Damascus. Yet

we had no noise nor disorder. Had not the eye seen this work, the ear had not known any thing of it. In this situation, with much distress and bathed in tears, they would exclaim, when spoken to, against themselves and the wickedness and hardness of their hearts. Like Hannah of old, we could see their lips move in prayer to the Almighty with much earnestness, while their countenances expressed the feelings of their minds. As their views changed, their countenances would change, and they would appear overcome with the views of Christ in his mediatorial character, accompanied with expressions full of love, gratitude, astonishment and praise. In less than four weeks this glorious flame spread throughout this whole congregation. Their meetings were increased to fifteen in each week, and there was not a meeting in which the divine power was not displayed and seen. Every body seemed to be pressing into the kingdom of God, crying "*Men and brethren what shall we do to be saved?*" Those were days worth living to see, and to enjoy; yes, sir, with the Psalmist it may be said with emphasis at such a time—"*One day in the house of my God is better than a thousand in the tents of wickedness, and more to be desired than thousands of silver.*"

Every evening I continued to speak, and almost every day I was visiting my people. My study was abandoned. To get knowledge is an excellent thing, but to be instrumental in saving souls is much better. In sermon time and in prayer, as well as in the singing of psalms, nothing remarkable was seen, except their fixed attention and falling tears. But in conversation with the awakened, and when they were singing spiritual songs, after public worship, falling down was common. These things were not considered as signs of the genuineness of this work, or any evidence of its authenticity, any more than Belshazzar's or Felix's tremblings. But in the midst of these things, and apparently by their instrumentality in some instances, the work was carried on. These things we are disposed to leave to God, who worketh all things according to his own will. In his dispensations and government, we ought to be happy and rejoice.

On January 19th was a sacramental season, and one of the most remarkable ever seen by us. It will not be forgotten by many, as long as memory lasts and gratitude remains. The exercises of the day were long and solemn. After the benediction was pronounced, the people took their seats again. I renewed my labours

in holding forth Christ as the only Saviour of sinners. The most hardy among the people were made to tremble. In less than one hour, hundreds were made to feel their lost condition, and the need they stood in of Christ and his salvation. From that memorable day to this, the cross of Jesus has triumphed here, to the praise of his glorious grace.

In a remote corner of this congregation, where not more than three families lived that belonged to our church, and only one of these to the communion of the church, in the beginning of this month, the work appeared with power. Many fell to the floor, to the astonishment of many unbelievers, who appeared much awakened and deeply impressed with a sense of eternal things. The prospect here is now as promising as in any other part of the congregation.

I have been more minute in the former part of this narrative, than I should have been, had it not been that I wished to encourage other churches, whose condition now is not unlike that of this church in 1799. At that time they could do no more than have a minister two-thirds of his time. The number in communion was then about sixty, but now about three hundred. They have paid all their debts, and have a handsome property beside, with one of the largest congregations in the state.

In the absence of gospel ministers, some private christians have occasionally spoken to the people here; and through the whole of it we may say with peculiar propriety, that God has carried on his work not by human power, but by his Spirit. From this revival much good is likely to come to the church. Five young gentlemen, who have in the judgment of charity been made the subjects of piety, have devoted themselves to the gospel ministry. One of them is now labouring for Christ in the vineyard, and four more are pursuing their studies for the same end.

Christian brethren, who may read this narrative—Do you not want to see such a time as has been described? Do you not want to see your sons and daughters converted to God? Then bestir yourselves in prayer, and be zealous in your families, and help your ministers. You may then hope to see the work of the Lord prosper, and your children and households, in God's good time, brought home to Christ.

I have nothing further to add, but to subscribe myself your friend and brother in Christ, JOHN CLARK.

Extract of a letter from a gentleman in Morris-town, (N. J.) to his friend in this city.

"There has been a remarkable revival of religion, not long since, in the following places, viz. Newark, Elizabeth-town, Springfield, and Bottle-hill, where numbers, yea, great numbers, of different ages have been made submissive to God, and have enlisted under the banner of Christ. Even the most profligate wretches, turned about from their evil course; and, instead of pursuing the vanities of this life, instead of rioting in wickedness and dissipation, are heard crying unto God for *mercy;* whilst others, who have found sweet consolation springing from the Saviour's boundless love, are engaged in singing praises to God and the Lamb!

"I cannot undertake to describe the magnitude of this glorious work of grace. Suffice it to say, that it exceeds any thing of the kind, in the memory of the present generation, who reside in this part of the state."

Extract of a letter from the Rev. Edward D. Griffin, of Newark, N. Jersey, to the Rev. Dr. Green, of Philadelphia.

Newark, N. J. March 31, 1808.

DEAR SIR,

I AM very willing to give you a general and succinct relation of the wonders of divine grace which we have witnessed.

About the first of December, 1806, we were encouraged with some symptoms of a revival of religion in this village but they quickly disappeared. In March, 1807, they were renewed, by means of several instances of sudden death; but again passed off, leaving no effects, at that time apparent, except on three or four persons who have since made a profession of religion. The death of Doct. Macwhorter, in July, made a great impression on the congregation, which was sensibly deepened, in the month of August, through the instrumentality of the Rev. Gideon Blackburne, who preached several times here with great zeal and energy. Though nothing extraordinary at that time appeared, yet we have since been able to trace first impressions to each of the four seasons above mentioned. The leaven was secretly and increasingly working for nine months before it became evident. We have since discovered, also, that, during the summer, God was preparing some for the scene which was about to open by

impressive and often repeated dreams. Days of dissipation were separated by nights in which fancy would bear the sinner to the bar of God, and fill him with the terrors of the final judgment;—terrors, which, though dissipated by the morning, would return with returning sleep. These nightly alarms gradually fixed the waking thoughts. Thus, at a time when every thing appeared to be still around us, secret anxieties were preying upon a number of persons, which, so far from being the effect of sympathy, were known only to God and themselves. In the latter weeks of August, I knew of nothing special in the congregation, except two or three persons who began to be awakened, and four christians whose desires for a revival of religion were too earnest to be concealed from their minister. In this precise posture things remained for about a fortnight. To a few it was an hour of awful suspense. But in some of the last days in August it became apparent, that the desire for a revival was rapidly spreading among the communicants.

As our sacramental Sabbath was approaching, this church, in connexion with two neighbouring churches, agreed to set apart the preceding Friday, (Sept. 4,) for fasting and prayer; partly as a preparatory service, but chiefly to make supplication for effusions of the Holy Spirit. The day, which was spent in prayer, singing, and short addresses to the people, was marked with unusual stillness, accompanied with very pleasing appearances of humility, earnest desire, and a sense of entire dependence. On the following sabbath, a number of persons assembled, at nine o'clock in the morning, to spend an hour in praying for their minister, and for the blessing of God on the exercises of the day; and this has since become the stated practice of almost all the praying people of the congregation;—a practice which has been accompanied with effects very refreshing to themselves, and materially beneficial to the cause of evangelical piety. Those who attended at this first season, unexpectedly found themselves animated with desires, unfelt before, that God would, that very day, bring out his perfections to the view of the communicants. *And this He did*, to a degree that many had seldom or never seen before. On the evening of the following Monday, at a lecture preached in a private house, the first feelings which denoted the extraordinary presence of God, and the actual commencement of a revival of religion, were awakened;—perhaps in every person

that was present. It was no longer doubtful whether a work of divine grace was begun. During that and the following week, increasing symptoms of a most powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once, and deluged the whole place. For several weeks, the people would stay at the close of every evening service, to hear some new exhortation; and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons you might see a multitude weeping and trembling around their minister, and many others standing as astonished spectators of the scene, and beginning to tremble themselves. One sabbath, after the second service, when I had catechised and dismissed the little children, they gathered around me, weeping, and inquiring what they should do. I know not but a hundred were in tears at once. The scene was as affecting as it was unexpected. Having prayed with them again, and spent some time in exhortation, I attempted to send them away; but with all my entreaties I could not prevail on them to depart until night came on, and then I was obliged to go out with them, and literally force them from me. But this excitement of animal feelings, incident to the commencement of revivals of religion, soon subsided, and the work has ever since proceeded in profound silence.

Early in September, there were formed many private associations for prayer,—some male, and some female,—the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and so general, nor observed such evident and remarkable answers to prayer. The agonies of parents have been such as to drive sleep from their eyes, and for weeks together, have been seemingly as great as their nature could well sustain. And these parents, in every case that has come within my knowledge, have each several children who are already numbered among the hopeful converts.

Many professors have been severely tried, and not a few have, for a time, given themselves over for lost. The Lord has indeed come to search our Jerusalem with candles, and to discover the men that were settled on their lees. Awed by the majesty of a present God, many could say, with Moses, "I exceedingly fear and quake." I could not help saying, If this glimpse of light dis-

sipates so many hopes, what effects will attend the final judgment!

This work in point of *power* and *stillness*, exceeds all that I have ever seen. While it bears down every thing with irresistible force, and seems almost to dispense with human instrumentality, it moves with so much silence that, unless we attentively observe its effects, we are tempted, at times to doubt whether any thing uncommon is taking place. The converts are strongly marked with humility and self-distrust. Instead of being elated with confident hopes, they are inclined to tremble. Many of them possess deep and discriminating views; and all, or almost all, are born into the distinguishing doctrines of grace.

I suppose that there are from 230 to 250 who hope that they have become the subjects of divine grace; and many remain still under solemn impressions, whose number, I hope, is almost daily increasing. The subjects of this work are of all *ages*, from nine years old to more than three score years and ten; and of all *characters*, including drunkards, apostates, infidels, and those who were lately malignant opposers; and of all *conditions*, including poor negroes, and some of them hoary with age. I cannot refrain from mentioning, among the hopeful converts, three young gentlemen, of the first talents and education, and of excellent families, who have abandoned the study of the law, in which they had been employed for two years, to devote themselves to the gospel ministry.

We have had but one sacrament since the work commenced, at which time we received ninety-seven new members, out of one hundred and two persons, who had been propounded a fortnight before.

While we gaze with wonder and delight at these glorious triumphs of the Prince of Peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in a general response, and cry, "Blessed is he that cometh in the name of the Lord; hosanna in the highest."

I am, dear sir, most affectionately yours,

EDWARD D. GRIFFIN.

MISSIONARY SOCIETY.

DEMERARA.

As a missionary from this Society is on the point of departure for Demarara, a short account of that station may be acceptable:

The united colonies of Demerara and Essequibo are situated on the coast of Guiana, in South America. They were originally settled by the Dutch; and, except during a few short intervals, continued in their possession till 1803, when they were taken by the English. In consequence of this capture, a considerable number of English subjects, with large bodies of negroes, became settlers; so that it is computed that nine-tenths of the estates in the colonies are now in the hands of British proprietors.

The number of souls in both colonies are thought to amount to 75,000 negroes, and 7,500 whites. In the town of Demerara there are about 2000 inhabitants and 600 soldiers. The population of the adjacent colony of Surinam is computed to be equal to that of Demerara and Essequibo; and that of Berbice, another colony adjoining, about one-fourth of the number. It appears, therefore, that in these colonies, which it is hoped may progressively become the sphere of missionary exertions, there is a population of 180,000 souls, for whom no adequate means of religious instruction are prepared. In the town of Demerara there are only two ministers, one Dutch and one English, who preach in the same church: but very few of the whites, who live at a distance on their estates, visit the church more than three or four times in the year; and the negroes are left totally without the means of grace. In Paramaribo, the capital of Surinam, there are about 1500 Jews, who have a synagogue.

The poor negroes are said, by an intelligent traveller, Dr. Pinckard, 'to show a disposition towards religion;' but, alas! there are none, or next to none, disposed to afford them the means of sacred instruction. We hope, however, some of the humane planters will readily permit and encourage missionaries to teach them. It is in consequence of a letter from one of those gentlemen that the present mission is undertaken. That worthy man thus expresses himself: 'It has always lain heavy on my mind, and has not ceased to do so, that we only endeavour to profit by the labour of this people, without considering that some among them may be made happy for ever, by being made acquainted

with the message from heaven, which offers peace to fallen mankind!'

From this short statement, it appears how loudly the necessities of these poor injured Africans cry, 'Come over and help us.' This cry the directors of the Missionary Society have heard; and are now sending a devout young man to this important station. May that gracious Lord, who is 'rich to all that call upon him,' favour the attempt with his special blessing!

NEW ZEALAND.

We have been informed, that one of the chiefs of New Zealand, named Tipee, has lately paid a visit to the English settlement at Port Jackson, where he staid three or four months. He appears to be a man of superior understanding: he was very inquisitive; and examined with great attention the various manufactories which were carried on by the settlers. He was particularly struck with the art of spinning packthread and cord, and with weaving; and expressed his deep concern that those arts were unknown in his own country. He made very just and shrewd remarks on the laws and police of the colony; and appeared very desirous to take with him some artizans, who might introduce among his people the advantages of civilized life.

From a single potatoe, left with him some years ago, he is said to have filled the country with that useful root, the value of which he had, from the first, the sagacity to appreciate: he personally inspected the culture of it, preserved the sets, and took methods for the general planting of them through his district. He is now able to supply European vessels, which call there, with that important article of food. We sincerely hope that it may please God to communicate to the people of that country the most invaluable of all blessings, the gospel of his grace!

PRESERVATION OF THE NEW TESTAMENT AT COPENHAGEN.

A new edition of the New Testament, in the Icelandic dialect, has lately been printed in Denmark; to encourage which, the British and Foreign Bible Society have generously contributed their assistance. By a letter from Gottenburgh we learn, that the copies of this work escaped the ravages of the flames, when great part of the city of Copenhagen was reduced to ashes. Two bombs entered the house where the unbound books were deposited, but

without injuring them; and the warehouse which contained the Testaments that were bound, and which were soon to have been sent off to the Bishop of Iceland, was nearly burnt to the ground, that part only escaping where they were standing.

SAREPTA.

According to the last accounts which we have received from the Scots missionaries in the Caucasus, dated July 16, N. S. they were all in good health; and none of them had been carried off by the plague, of which indeed some remains still appear in the country: but that the Sultan Katigerei, a hopeful young man, who was the only person in their settlement that was attacked by the plague, has recovered; and has since then been incorporated by holy baptism into the church of the believers.

OBITUARY.

On the 18th of February, 1808, departed this life, in the 33d year of her age, Mrs. Catharine Boyd, a native and resident of Philadelphia.

It was not till the latter part of her life that she appeared to be acquainted with experimental religion; and then was brought to it, as often happens, by the sanctified influence of affliction. Some years before her dissolution, she was brought, by sickness, apparently to the brink of the grave. Sensible of her being unprepared for her great change, she was greatly alarmed, and desired to see some one with whom she might converse on the state of her soul. This at first, as is too often the case, was refused her, under an impression that it would increase the danger of her disease. But her anxiety was such as could not otherwise be soothed; and, contrary to the calculations of her friends, it was found that religious conversation had a favourable effect in calming her mind. She slowly recovered, and seemed gradually to lose her religious impressions. But though the cares of the world and the temptations of the adversary did, in a measure, draw her aside from an attention to the one thing needful, she, probably, never lost altogether the sense of eternal things which she had in her sickness. However that might be, she became, within the two last years of her life, an earnest seeker of true religion, and at length professed

her hope of having obtained, through faith, a personal interest in the Lord Jesus Christ.

She had clear views of the natural depravity of the human heart, and the necessity of a real change by renewing grace. She considered it as a wonder of divine mercy that God should condescend to save sinners of our guilty race; and especially that he should stoop so low as to seek and save her. "Oh to grace how great a debtor!" was the language which she was accustomed to repeat on this subject.

Her habit of body was consumptive, and her ill-health prevented her attending on public worship, and private metings for prayer and conference, before she was entirely confined to the house. This privation she felt as a severe trial, cutting her off from opportunities of improvement and comfort. But the Lord still supported her. After being confined to the house she, for a time, was affected with an oppressive drowsiness, which she, at first, imputed to the medicine she had taken, but at length discovered that it was a symptom of her disease. From this, however, it pleased a merciful God at length to release her entirely. About three weeks before her death she appeared, indeed, like one waked out of sleep. She possessed remarkably clear and extensive views of divine and heavenly things. Her recollection and memory were lively and strong. As she had before been familiar with the scriptures, she could now call to mind and give a most happy arrangement to a variety of passages, and show how all was designed and calculated to point out the glory of Christ and of his salvation. Her mind was so taken up with heavenly things, that she wanted to hear of nothing else. Nay, her attention could not be drawn away from spiritual subjects by an alarm of fire, but even then she requested a christian friend, who was present, to unite with her in prayer.

She was a member of the English episcopal church, and had communed in that church before her sickness. As her dissolution drew near, she requested her pastor, the Rev. Dr. Pilmore, to administer to her the holy communion in her chamber, which was done accordingly. By this she professed to have been greatly comforted; and observed to a friend that Jesus had again manifested himself to her in the breaking of bread. "Oh," said she, "how delightful was it to me when he said, *Take, eat, this is my body which is broken for you.* The blessed Spirit applied it to my

soul, as being indeed *for me*, and it was truly a sweet communion season to me." She was much pleased with spiritual hymns, and had a great readiness in adapting them to her own case. During her last illness she used to repeat Watts's 16th hymn of the second book, beginning thus:

"Lord what a heaven of saving grace
Shines thro' the beauties of thy face,
And lights my passions to a flame,
Lord how I love thy holy name."

And also the thirtieth of the same book, particularly the following verse:

"There I shall see his face,
And never never sin;
There, from the rivers of his grace,
Drink endless pleasures in."

When the morning of her departure from the world arrived, her joy arose to the highest pitch. To her weeping friends who stood around her, she said, "Oh, my friends, could you behold what I do, how would you rejoice! Rejoice with me, for I do rejoice. The brightest sunshine which I ever beheld is nothing to be compared with this day. I see the gates of heaven open, and angels waiting to receive my soul. Come, Lord Jesus; why tarry thy chariot wheels so long? I thought it was a hard thing to die. But it is easy; death is nothing. Oh the glory that I behold! Not for ten thousand worlds would I wish to live a moment longer." She then repeated the following lines of a hymn:

"The wondering world requires to know
Why I should love my Jesus so:
If all the world my Jesus knew,
Sure all the world would love him too."

Then, almost overwhelmed with her joyful views, she cried out, "Oh, Lord! thy servant is a clay vessel, and can hold no more.

"Let me in life and death
Thy stedfast truth declare,
And publish with my latest breath
Thy love and guardian care."

This having done with affection and delight, and having sent her love to her absent christian friends, with her soul apparently in greater vigour than it had ever manifested before, she left the earthly house of this tabernacle, for the house not made with hands eternal in the heavens.